ign Missions Issue

Lutheran Herald

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THE LIBRARY

How are they to believe in Him of whom they have never heard?

How are they to hear without a preacher?

Who are these that go about the streets of the city and upon the paths of the world? The Word of God is in their mouths, the bread in their hands they share, they bind up the wounded, and they comfort them that mourn. Who are these?

The famous statue of Christ which overlooks the harbor of Rio de Janeiro.

These are the stewards of loving-kindness of God, and laborers in His Kingdom.

They are the harvesters children, the saviors of the s and the consolers of the des ate, friends of the prisoner, the family of the poor.

They are of every race every tongue, and they are destructibly one.

They are the pioneers Peace, and the fellows of Ch in action.

Jean Kenyon MacKenzi

eign Missions Issue

The cover and inside cover of this For- Missions Issue stress the opening of a new n field—Brazil. The cover quote is from ns 10:14, the photo by Monkmeyer.

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Lutheran Herald

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CHRIST IN INTROSPECT

I—who have the healing creed,
The faith benign of Mary's Son,
Shall I behold my brother's need,
And, selfishly, to aid him shun?
I—who upon my mother's knee,
In childhood, read Christ's written word,
Received His legacy of peace,
His holy rule of action heard,
I—in whose heart the sacred sense
Of Jesus' love was early felt,
Of His pure, full benevolence,
His pitying tenderness for guilt,
His shepherd-care for wandering sheep,
For all weak, sorrowing, trembling things,
His mercy vast, His passion deep,
Of anguish for man's sufferings,
I—schooled from childhood in such lore—
Dare I draw back or hesitate
When called to heal the sickness sore
Of those far off and desolate?

Charlotte Bronte, 1816-1855

He Is Coming Soon

By T. H. Rossing

Who has not thrilled at hearing the St. Olaf Choir (or our own church choir) sing Dr. F. Melius Christiansen's arrangement of the missionary hymn, "Lost in the Night"? Each time I hear it not only do I enjoy the music, but a challenging picture comes to mind. The soloist sings of the condition of the benighted:

Must he be vainly awaiting the morrow?
Shall we no light and no comfort him borrow?
Giving no heed to his burden of sorrow:
Oh, will not day come soon?

As you recall from the anthem, the choir accompanies the soloist with the chant, "He (Christ) is coming soon, He is coming soon. . . ."

To me, the choir here represents the Church. One can almost hear the sound of marching feet in the rhythm of the chant, as the Church promises that Christ is coming soon in Word and Sacrament to those who have Him not. I listen to the song with a silent prayer that this may become true through my Church.

Once again that promise is being realized through our Church in the opening of a new Foreign Mission field. This field is in Brazil, South America. Because of the vision of our Evangelical Lutheran Church at its 1956 Convention, and through the generosity of our Women's Missionary Federation, the Board of Foreign Missions was enabled to pass the following resolution at its meeting on January 8:

"WHEREAS, The General Convention of The Evangelical Lutheran Church of 1956 has by resolution authorized the Board of Foreign Missions to begin mission work in Brazil; and

WHEREAS, Pursuant to the resolution of the Church, the Church Council and Board of Trustees of the Church have by subsequent action approved the implementation of this resolution; and

WHEREAS, The Women's Missionary Federation has voted to assume financial responsibility for the mission in Brazil as its Foreign Mission project;

BE IT RESOLVED, That the B
of Foreign Missions hereby desig
Brazil as an official mission fie
The Evangelical Lutheran Chur

After hearing the survey repo
Dr. Syrdal (which is currently
pearing in LUTHERAN HERALD
Board decided that northern Pa
(southwestern frontier state) wa
territory towards which the
was leading our Church. The ci
Londrina will be the center fo
ginning our new work.

This part of Brazil is under
developments paralleling the dev
ments of our own Middle We
the last half of the nineteenth
tury. Native Brazilians are mo
west; immigrants of all races, w
black and yellow, are opening up
land, developing resources and b
ing new cities. Racial integratio
a reality as in few other plac
the world.

While our mission will no
dealing solely with "raw heat
in the sense of uncivilized pe
there are among the people I
here countless thousands who
never heard the Gospel, be they
lized or uncivilized. But the exi
Churches and missions of Brazi
unable to keep up with the
growth and spread of popula
There is even a Lutheran Churc
Brazil. So far its work has been n
ly among people of German or
These Churches need help in e
gelizing this great country.

Surely, this field is ripe for b
ning a mission which bodes fa
become an indigenous Church
shorter time than that on many
fields. The establishing of indige
Churches is the aim and purpos
all our Foreign Mission work.
possibility exists that the Church
start may eventually be united
the existing Lutheran Church. I
thank God that we have had a
in strengthening Lutheranism in
zil.

With joy in our hearts we p
God that our Church has been c
to assist in making real the son
promise:

HE IS COMING SOON—
BRAZIL.

Journey to Brazil

caught a plane at 5:30 A.M. and got to the city of a by 10:30 (Wednesday, November 13). This is well-established city that is growing phenome- During a previous visit I had many times walked ny hotel to the German Lutheran church where I conducted the first All-Latin American Luther- nference. The old hotel has now been razed to ay to new, modern buildings, and the city has d so that I was completely lost. We had to take to the church, where we found friends who took care of us during our stay.

Rev. and Mrs. Richard Wangen are stationed as guest youth workers of our Commission of ran Co-operation in Latin America, a subsidiary of utheran World Federation. We had lunch with and then went over to the school to observe some work. The Lutheran work among the Germans s old and impressive. The congregation runs a which includes all high school classes. There is rge church to serve the congregation of 8,000 peo-

The Brazilian people are of many nationalities and races— German, Scandinavian, Japanese, Portuguese . . .

e Rev. Heinz Soboll, the pastor, is a good friend ne years' standing. He welcomed us to Curitiba and us to come to Brazil to work. He conducts most work in the Portuguese language and is anxious help to enlarge the work among the non-German e of Brazil. He took us around town in the after- to see the Protestant hospital, which is just being leted, and the new state capitol buildings—modern, ssive, magnificent.

e enjoyed our visit with the Wangens and the ls. They were encouraging and helpful as we pored maps and considered policies for the future. Surely, of the big things that can be done is to co-operate this Lutheran Church of German background, h has been on Brazilian soil longer than we have in the U.S. In general, this Church is still serving Germans, in the line of German culture and practice. e are exceptions, but the German imprint is in instances heavy. More and more of the pastors are ning out to the Brazilian people as a whole, but e are not enough pastors for the work they are doing. Working with this Church we hope that

we can be of special service in strengthening their witness and extending it to new areas.

We talked well into the night, and again got up at 5:30 to catch a plane to Rio de Janeiro. We had reservations, but learned that some of the airlines were on strike. We were fortunate in getting reservations on one plane that was not strike-bound. We thought we would be going without breakfast as we had the preceding day, but the plane was delayed half an hour by fog, so we got coffee and a doughnut at the airport.

The Choice Is Made

We got to Rio at 1:00 P.M. Our visit here was for one purpose only, to visit Dr. Ernst Schlieper, president of the Federation of Evangelical Churches of Brazil of the Lutheran Confession. I had been at meetings with him twice before in Brazil and once in the United States, so he was no stranger. He is the spiritual leader of the "German" Lutheran Churches of Brazil mentioned above. He is a very capable man and a good friend. The more than 500,000 members of his "Federation" should be a good group to work with in Brazil. When this Church is fully aroused to its missionary responsibility and is empowered to undertake that responsibility, we should see great progress.

We had a meeting with Dr. Schlieper at his office to talk over the points of co-operation and mutual relationship when we enter Brazil as a sister Lutheran body to do mission work. This is, of course, a big subject that could not all be settled at one meeting. The subject had been introduced at a previous meeting in the United States a few months earlier, when Dr. Schlieper had also given me helpful suggestions for my survey work. Much will be worked out in later contacts as our work begins and develops.

Our purpose is to co-operate closely with this Church in proclaiming the grace of God in Christ according to our common confession. As our work progresses into formerly unreached areas, the congregations we form may well be incorporated as a synod within this Federation. It is quite possible that we may be able to with some of their congregations by adding nu of the indigenous Brazilians to their membership. task is to co-operate and co-ordinate for the cont expansion of the Church of Christ.

The recommendation, accepted by the Board of eign Missions, is to begin work in the city of Lon state of Parana. This is close enough to the ex Lutheran Church so that we can have contact wi Beyond, to the west and northwest, lie the areas of pioneer development. To the east lie cities const overflowing in their expansion into new suburbs. are all a challenge. Londrina appears to be a str hub for extended lines of missionary outreach t people of Brazil.

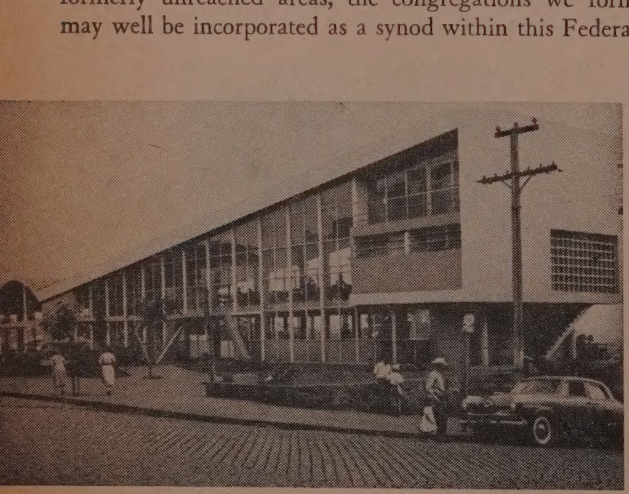
Who Are the Brazilians?

At this point we might ask, "Who are the Brazili It is impossible to distinguish them by race. Bra one country where, in the lower and middle cl there is no color bar. Race does not play a part i designation of who is a Brazilian. Intermarriage bet people of various races and nationalities is common people of each race and nationality, and the blendi these, are all Brazilians.

Certain groups have kept more or less aloof this national characteristic of Brazil in order to preserve their European cultural backgrounds. German groups may be listed as one of these.) these groups, however, are gradually yielding t national pattern as the second and third generation brought up in Portuguese-speaking schools and tak the character of the country.

A good example of the Brazilian ability to a all nationalities is found in an individual I met i city out "west." He was very evidently Japanese. I s with him a while and in the conversation menti something about Japan. He spoke rather half-hear about Japanese matters, finally setting me right wit statement, "Of course, you see, I am a Brazilian."

When people ask us whom we are to work amo can only reply that it is not among any one e group, or among people of a special cultural backgr It is among the multi-racial, multi-colored people b ed together as the Brazilian people, speaking the P guese language which is now their national lang It will certainly not be among the Germans or dinavians as groups. However, it is to be expected they will be among the Brazilians whom we reach the Gospel, as will people from most European Asiatic countries and some from Africa. They ar components of the "Brazilian people."



A modern building in Londrina, the city chosen for the seat of our work in Brazil.

the family keeps lent

enten Hymn Treasury

Divine, All Love Excelling"
295 in the Hymnary, hymn 38
oncordia. The familiar melody
Concordia.

divine, all love excelling,
f heav'n to earth come down!
n us Thy humble dwelling,
Thy faithful mercies crown:
Thou art all compassion,
, unbounded love Thou art;
: us with Thy salvation,
r ev'ry trembling heart.

the, O breathe Thy loving spirit
ev'ry troubled breast!
us all in Thee inherit,
us find Thy promised rest.
e away the love of sinning,
ha and Omega be;
of faith, as its beginning,
our hearts at liberty.

ture Readings

sday—Luke 4:1-32
day—Luke 5:1-16
—Luke 7:19-50
ay—Luke 8:22-40
—Luke 9:18-45
ay—Luke 10:17-24; 11:1-28
lay—Luke 14:1-35

ants in the House

the family for ideas and ways
rving one another. Suggest that
one think of a hard service—
ecessarily physical, although for
zy it might be good—for some-
the family or outside. Let it be
if possible, with the least publici-
ared perhaps with only one per-
f any at all.

The Mind of Christ

Now it is mid-Lent. This is a good time to ask ourselves some questions about this "Lenten life" of ours. Why are we taking time to re-read the Gospels, to discipline ourselves to times of stillness, even to read this little page or write it? Of course, we say glibly, we want to know Jesus better, to appreciate more personally His Passion and Death. But can we truly appreciate these mighty weeks if we do not allow the Holy Spirit to do more than this? For God does not give His gifts by measure, but from an overflowing cup. And one gift that is so strange and foreign to our "positive thinking" or "tranquillizing" age is the gift of the Mind of Christ as Paul describes it in Philippians 2:4-11. The result of any meditation, be it in Lent, Trinity or Advent, should surely be the renewing experience of "letting" this mind be in us which was also in Christ Jesus.

> ". . . who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Here is not a gift of calmness, or of quiet, or even of love, joy, and peace—but the Mind of Christ, the Son Who left Heaven and all the glory thereof, and became a servant, of no reputation, a criminal on a cross.

Tremendous as this thought is, it is not hard to translate it into family terms. Even the youngest in the family knows how to say "Me first!" And who of us older ones would take the lowest place without being painfully aware of our humility? "True humility," Luther says, "never knows that it is humble . . . for if it knew this, it would turn proud from contemplation of so fine a virtue." And true humility as we learn it from the Mind of Christ is surely that, because, as Luther goes on to say, the person is so concerned with thoughts of others that self and its elevation is actually forgotten.

That wonderful gift of the Spirit, "letting the mind of Christ be in you," could be the fruit of our meditations if we but expected it, asking the Holy Spirit to transform the atmosphere of our home into one of unselfconscious joy in being "servants" one of another. This is indeed a Miracle that comes not but by prayer and fasting!

Lord, Thy life and love are a mystery to us. We cannot grasp what it meant to come down from the Father's home and become a servant. Fill us with awe and wonder at this great mystery that we overflow with love and praise and good works. Amen.

Editorials...

Very special attention is called to a document which is reprinted on page 14 of this issue. It carries the title, "A Christian Affirmation." Actually, the full title should be "A Christian Affirmation on Human Relations." It was adopted by the Annual Meeting of the National Lutheran Council.

Words, or Words With Meaning?

Origin of the Affirmation is this: A year ago the National Lutheran Council set up a standing committee on Social Trends. To this committee was given the task of studying various social problems as they relate to the Church. In the light of the present ferment regarding integration of the races, growing out of the Supreme Court decision of some years ago, the committee naturally addressed itself to the matter of race relations. Wisely, however, it did not confine itself to the problem of any certain minority or racial group. The statement deals with broad principles. However, there can be no question but that, in the minds of the Councilors, it was the matter of race, particularly Negro and white, which was uppermost.

If we understand the procedure correctly, this statement is now referred to the participating Churches of the National Lutheran Council. Whether through the several conventions of those Churches or through their directing boards, the Churches will be given an opportunity of studying the document and are, of course, at liberty to make it their own. We do not know what the procedure will be as far as The Evangelical Lutheran Church is concerned. We hope, however, that the statement will be received with favor by our members. That is why we are featuring it in Lutheran Herald, and that is why this editorial is addressed to it.

As soon as the Council had acted (by unanimous vote), making the statement its own, one of the councilors asked for the floor. Soberly and seriously, he raised the question which occasioned the title of this editorial. He wanted to know whether this was just another "statement" or whether there was really meaning attached to the high-sounding words.

He justified his question on the basis of a personal experience in his own pastoral work, an occasion when the matter of relations between the Negro and the white became exceedingly critical in a congregation which he served. He expressed the hope that this Christian Affirmation would prove to be the sincere expression o convictions of the Churches of the National Luth Council and that no one would be tempted to le matter rest with the passing of even the finest sour resolutions.

To that we would add our heartfelt Amen. It ha that the last few days have brought several lette the editor's desk relating to tensions between N and white. One letter came from a reader who was ing, evidently, her first experience with some o actualities of segregation in the Deep South. An letter came from a member of the ELC, who wo whether this matter is of enough concern to us.

Our relationship as a Church to the race questi somewhat peculiar, admittedly. The great streng the ELC is in the northern one half of the count general and in the states of the Upper Midwest in ticular. Furthermore, until very recently, we have a Church whose strength lay preponderantly in areas, in villages, and in small towns. It is probabl an exaggeration to say that even today there ar Negro members in 90% of our congregations si because there are no Negroes in the communities s by those congregations. That may be a slight exag tion, but it is probably not far from the truth.

Now, to be sure, that does not mean that the mer of The Evangelical Lutheran Church are any th responsible for a national situation. It was the preacher Henry Ward Beecher who once pointe that the sins of a nation are an accumulation of th of the individuals who make up the nation. One put the same thing in another way by saying th sponsibility for doing away with the sins of a nati consequently upon the shoulders of every indivi wherever he may live.

Furthermore, let it not be forgotten that thing changing very rapidly among the congregations of Evangelical Lutheran Church. As Negroes in in ingly large numbers are moving North, and as our is increasingly strong in the great cities of the lan are going to have more and more instances wher question of membership in our congregations by groes becomes real and immediate. Readers may an article in these pages within the past year v told the story of one of our fine, strong congrega which is now openly and avowedly bi-racial. That ing to be more and more the case.

s adds up to the fact that The Evangelical Lu- Church can only at its own peril continue to placent regarding relations between the races in ted States.

il the members of The Evangelical Lutheran , therefore, the Christian Affirmation is sub- with the prayer that it will be very carefully . It is difficult for us to see how any consistent n can question the logic of those eight para-

aps we might say that the first six statements foundation in Christian faith and theology upon the very practical seventh and eighth paragraphs ed.

ill be well, we believe, if those two final state- are considered separately in the thinking of Chris- ople. We question very much whether many could nd within The Evangelical Lutheran Church ould raise any particular criticisms of the seventh nt. Whether we will all have the grace to apply nother matter.

eighth statement carries the problem into all of secular life. The question will be whether the unity will see that acceptance of the one makes ance of the other inevitable. If that is done, inte- n has been accomplished. If it is not done, segre- continues.

Eyes Be Lifted

ning a new Foreign Mission field is not a sim- peration. As far as the "home base" is concerned, Church itself must sanction the proposed action. means that the Board of Foreign Missions must le to demonstrate that the Church can and should rk upon the new project. There must be assurance ficient funds and the probability that enough work- ill be available.

en there is the matter of preparing to begin work e field itself. Suppose that the Board of Foreign ons is convinced that work should be begun in l. Such a conclusion has not been reached without ul investigation. But that is only the beginning. e in Brazil? What will be the relation to other tian work—both Lutheran and non-Lutheran? e, exactly, should the work be begun? And so nd on. We do not exaggerate when we say that d the opening of a new field lie years of intensive and preparation.

s therefore an event in the life of a Church when v field is opened. That surely is true of The Evan- l Lutheran Church, where it is a rare occasion d. We began our life as a Church in 1917 with wo foreign mission fields, Madagascar and China. True, we supported heavily the mission work in Zululand in South Africa. However, that did not become a field operated by our Church until 1927.

After the Zulu mission was taken over, nineteen years went by before we ventured into an additional field. This time it was Colombia, South America. The work there had been begun by an independent group so that some of the foundation work as well as actual mission work was begun before the field became ours. In 1949 we entered Japan—the first time our Church began a completely new field. The mission in Sudan was taken over in 1952. In the meanwhile, conditions in China made the continuance of normal work practically impossible. The movement of population necessitated an extension of this work to Hong Kong and Formosa, which cannot be thought of apart from our field in China. Since during World War II we have also been concerned in a co-operative foreign mission effort in Tanganyika, Africa, under the Lutheran World Federation.

It will be seen from these rather familiar facts that, while certainly the foreign mission effort of The Evangelical Lutheran Church is quite diverse, yet we have actually begun new work in only one place in the forty-one years of our existence.

All the more reason, then, that the announcement made in this issue should be hailed with joy. It is now definite that The Evangelical Lutheran Church will almost immediately begin work in Brazil. That is the big news of this Foreign Mission issue of Lutheran Herald. Those who have been reading the series of articles by Dr. Rolf Syrdal will know the details of the careful investigation which has been made. The announcement in this issue by The Rev. T. H. Rossing, chairman of the Board of Foreign Missions, makes it official that work will be begun in a specific part of Brazil. Dr. Syrdal informs us that it is the hope that the first workers—possibly five families—will actually enter the new field in August of this year.

Whenever a new venture in mission activity is entered upon, it is a challenge to the people of the Church to lift their eyes and receive a widened vision. Nothing is more deadening for Christian people or Christian congregations than self-centeredness. We all recognize that as a temptation, and when a congregation succumbs to it, the process of stagnation has been begun. It is not an exaggeration to say that if the Lord did not show "fields white unto harvest," Christian people would have to invent them.

So The Evangelical Lutheran Church can thank God today because a new object of prayer is revealed to us. A new project in the building of the Kingdom lies before us. It will be our privilege from now on to pray for, work for, and support the mission of The Evangelical Lutheran Church in Brazil.

After reading about the Russian Sputnik and the American Explorer, Chinese university students ask . . .

Is Christianity Practical?

There was not a little excitement in Tainan after the launching of the two Russian sputniks. Tainan is the site of Cheng-Kung University, formerly an engineering college.

Many students could not help gazing aimlessly into the open sky, even though they knew that they would never be able to spot those tiny, flying objects with their naked eyes.

One of the student organizations invited a professor from the mechanical engineering department to give three lectures on earth satellites, and it was a big success. Students jammed the auditorium every night, despite the fact that they were having exams during this time. For it more or less satisfied the innate curiosity and desire for knowledge that all of us young fellows have.

While the sputnik tension was still at a climax, my friend Hok Shing came to me one evening after supper. He graduated from the University last June in mining engineering, with geology as his major. This year he is back in his own department working as an assistant in minerology laboratory work. We have been good friends since our freshman year.

"Chao-Ming, ask your pastor what he thinks about the sputniks," he said jokingly.

"Well, this morning," I said, "I read in the newspaper that the Americans have successfully shot the first batch of artificial meteorites into space. All these things make me praise the Lord more. For He lets us come a step closer to the mystery of the universe. Should we not thank Him?"

"No, this only proves that there is no God." He changed suddenly. "We have to liberate ourselves from the old legend. God in this new era is no more true."

"Why, Hok Shing? You know that God does not sit on the rim of the ionosphere. With all the fantastic achievements of rocketry, man just cannot shoot God down. God is eternal. He does not come out of human imagination, and is therefore not conditioned by time. Christ's Godhead is not decided by a majority vote.

"The Bible is clear in disclosing that God is concerned whether we are living in a vital relationship with Him or not. He is concerned if we are growing more and more in God-likeness. He does not want us to be distracted by the other things in the world. He wants us to check and see if we are doing His will. For we are the first thing God wants to save. It was because we, blind and sinful as we are, were of such intrinsic worth that He came to die on a cross.

"God keeps everything going only for the special purpose of doing something to us, individually. It is we are of great importance. Why about God? Why do we not s while to think about ourselves in our relation with God, especial the beginning of this brand-new

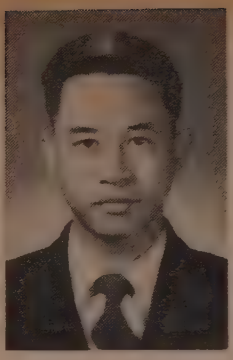
"You men of religion always think that man is above all mos portant. Recently I have been stu minerals. I find many similaritie tween one group and another. A can see there are links between m als and the animal kingdom. M mere animal. He is no more s than a piece of rock. Why on does he deserve such fantastic tion?"

"Oh, no! We must be sure that has the soul to love God and th periences to reflect upon His God breathed into us the breath o That life is eternal. We do not the fact that man is chemically s to a lump of soil, because we created from common matter. B are uncertain that a piece of ro an animal does possess such breathed characteristics. We kno have these. So we are His chi We just cannot live without Him as a fish cannot live without wate

A talk like this seems never to an end. It took place between young men of the same age on a day evening.

Hok Shing was extraordinaril

Chao-Ming Dunn



Chao-Ming Dunn graduated from Cheng Kung University in Tainan, Taiwan, last June, in the upper 5% of his class in the field of chemistry. This year "Joe" has been assisting in the student program at the Lutheran Student Center in Tainan, and in the fall he plans to begin theological training at the Lutheran Seminary in Hong Kong.

school. He said he was a Chris- at he had relinquished his faith s a long time ago. In recent e had not even looked into a and he thought he never would. heless, he was brought up in a an family and had once been tive in church activities.

ething had hurt him. Satan at him down with his routine According to Hok Shing, the is crammed with hypocrites. is striving for power, self-claimed ity over the Bible, and other . Deep-rooted western superiori- orance of belief, contradiction be- words and deeds, etc. People to church usually have bad mo- Their pretension is easily dis- by watching their daily lives. ese reasons he thinks Christianity practical.

also told me a story. Many years when he was in Hong Kong, he to go to church. One day a for- pastor emphatically expounded the of God. Naturally he came to the usion that God's love was without nality and beyond race, that one ld love one's neighbors as oneself. that pastor would give any Chi- that came to his house the "cold lder." He would think the Chinese trespassing on his privacy or brand as a beggar asking for a hand-out omething. What was even more zing was to watch his two children, six years old and the other about cursing and chasing Chinese boys uriously as they could. The father ld sit still in his chair matter-of- ly, ignoring the fact that the word inese" in the minds of his chil- n meant contemptible and inferior. did not wish to argue with Hok Shing over these points. When someone is looking at the dark phase of a thing, you can expect that any other phase he sees will be even darker. There are many black sheep in a good herd, indeed. But we simply do not build our faith by looking at men. It is to God that our faces must turn. It is He that gives us our daily guidance, provides us with courage and strength to love and forgive our neighbors, for He has loved and forgiven us first.

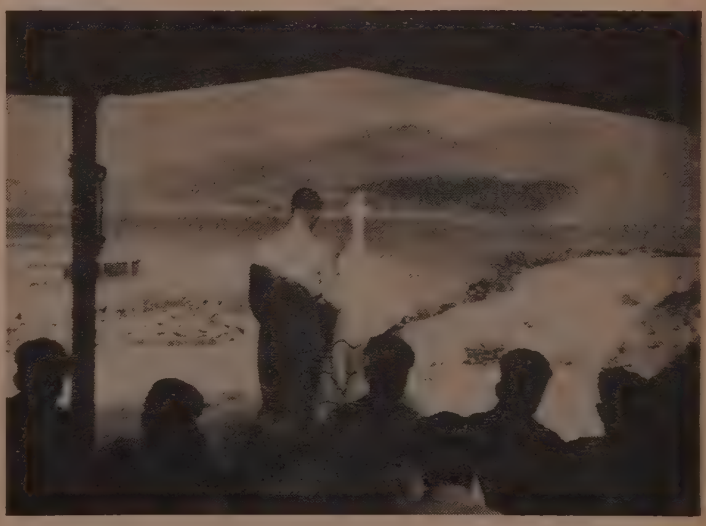
I could only pray God to give my friend insight and to help him come back to his faith in God again. He is still my good friend. He is very promising. I just cannot bear to let Satan have him. I prayed also that God would forgive those followers of Christ who desired power, money, and properties so much that love and Christian hospitality were entirely lost in their hearts. I prayed God to help them live a life worthy of the calling of our Father.

Many evangelists think that people in Taiwan today are more religious minded. That is true. But we must also remember the fascinating appeal that Western countries are making to our countrymen. We are only too afraid that many of them have a tendency to worship another god—Westernism, particularly Americanism.

Once a foreign pastor was stunned at seeing so many people come forth to the pulpit after his not-too-much-to-the-point sermon. This is nothing to be surprised at. People are sometimes too curious to follow a foreigner here before they stop to think what really is the matter. We only praise God for opening the door of the Gospel to the Chinese, and thank Him for the opportunity to bring the good message to our own people. The only thing for us to do is to follow up each person one by one. It is not done by sweet words. Nor is it done in a severe way. But it is done with gentleness and loving-heartedness by the Word of God.

Let us not be contented by counting the number of congregations. Rather let us help one another, out of love, to turn from other motives back to God. And let each one of us meet our Savior there.

We Christians belong to a minority in the world. Our responsibility is heavy. Let us not be stumbling examples to the weak. Evil may have its day yet we will be victorious, though few in number. For God is on our side.



The Pension Plan

The Fourth Commandment makes it clear that we owe respect to our parents. In the account in Mark 7:11 Jesus applies this concept to the support of our elders. Implicit in these two Scriptural references is a responsibility of the group for those old people who have been identified with the group. We see this principle reflected in the ELC pension plan for her pastors and the pension systems of corporations for their employees. The nation has also acknowledged a certain responsibility for its elder citizens through Social Security.

Under the old civilizations of Asian countries there is forthright acknowledgement of the responsibility to parents. The standards of living are pitiably low, but security for the old is provided through the well understood claims of blood relationship. In Europe and America, as standards of living have risen, the tendency has developed for the responsibility of children to their parents to be discharged in part through pension and retirement plans. Churches and mission societies of northern Europe, while paying smaller salaries than in the United States, have usually been ahead of us in the retirement benefits they have provided.

The Evangelical Lutheran Church has had a pen fund for its pastors since the organization year of I However, during the years 1917-1941, the pension was not on an actuarial basis. That meant that pen were small and uncertain, fluctuating between $10 $33.33 per month. In 1940, the General Conventio the Church approved a contributing pension plan now pays each retired pastor in this plan a mini of $75 per month or his widow $45 per month.

Although the new plan is on a contributory that is, pensions will be paid out of what has been in by the pastor and the sponsoring congregation, n of the pastors who became members of the new were in advanced years at the time, too old to accum enough credits to pay the $75 per month which the calls for. The Church has therefore had to supple all pension payments under the new plan up to present date. Out of the $3,400,000 paid in pensions 1941, only $200,000 has been earned annuity.

There are some pensioners who remain membe the old plan that obtained prior to 1951 (17 pa and 142 widows). In order that their pension m be raised from the minimum of $10 a month, Church raised $923,000 in 1952, making it possib pay a pension of $41.66 per month.

In 1954, the Church strengthened the benefits o pension plan by adding to it a death benefit w varies, depending upon a member's accumulations delinquencies. This has been an immense help in se instances where a younger pastor on a small salary been called from this life long before the Psalmist's t score years and ten.

Inflation has pushed upward since the Korean To offset the effects of inflation the Pension B has encouraged pastors to become members of S Security. This privilege became available to pasto of January 1, 1955. However, a congregation is not mitted to sponsor the pastor. He must pay the full himself. All pastors who were ordained as of Janua 1957, must decide to join Social Security by April 1959, or be ineligible thereafter. Since some of our tors who are in a low salary bracket have declared they cannot afford to join Social Security, the Boar Pensions is recommending to the General Conventio June that it encourage congregations to pay the pas 4% contribution to the Pension Fund. The proposal discussed at the district conventions last spring anc ceived strong support. This suggests that it will be proved in June. If this happens, it will be another in the continuing concern of the Church for her serv who have reached the sunset years of life.

Fredrik A. Schiotz
President, ELC

This He Did

e has borne our griefs
rried our sorrows;
esteemed him stricken,
n by God, and afflicted.
was wounded for our transgressions,
s bruised for our iniquities;
m was the chastisement that made us whole,
ith his stripes we are healed.

Isaiah 53:4-5

And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine, be done."

And there appeared to him an angel from heaven, strengthening him.

And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.

Luke 22:42-44

third picture of the Man of Sorrows is in ntrast to the two which preceded it. "Thus He replaced by "This He did."

did He do? There are some key words in the which are before us: "borne," "carried," "stricken," "afflicted," "wounded," "bruised," "chas-," "stripes." We who know that the Man of is is the One in whom the Godhead dwells, may iven if we ask, "Did the prophet's vision falter? is be the one of whom John the Evangelist was write, 'We have beheld his glory, glory as of y Son from the Father'?"

's vision was not wrong. In every detail his- oved his prophecy to be accurate. Read the story semane. Review the events of the Passion Days— l — denial — trial — condemnation — cross — -burial. Isaiah spoke no untruth, nor did he rate.

? Why did Jesus endure this? Why did the permit it? The eternal "why" of divine suffer- ust ever remain unanswered unless we can find swer in *you* and in *God*.

ou? Or in me? Or in any other human being? y. Look again at the picture Isaiah paints. This ee, not the Man of Sorrows. See rather the per- pronoun, see yourself: four times "our"; twice once "us." If you were to remove from Isaiah every reference to the Man of Sorrows, who would ft? You. I. Everyone. For all have sinned, and hort of the glory of God.

God, slow to anger, plenteous in mercy, would have it so. If the price of redemption were the of the Son of God, that price must be paid. If nities and humiliation were some of the by-products e Cross, they must be endured. God was on Cal- because "God was in Christ, reconciling the world himself."

iah's prophecy was fulfilled on Calvary. But Calvary was not the end. We still have griefs and there still are sorrows. The Christ of Calvary, triumphant now, but still our Burden-bearer, is a present and continuing force among men. Today, too, He saves. Now also He asserts His claims upon the lives He has saved. Pilate's superscription on the Cross was correct: "Jesus of Nazareth, King of the Jews." But above it we write our victorious estimate of Him who hung there: "Jesus Christ is Lord"—your Lord, and mine.

*

Jesus, Man of Sorrows, Bearer of the world's burdens, today we see Thee busy about Thy Father's business, working the works of Him that sent Thee. Even in the darkness of Calvary, Thy ministry was being fulfilled.

Thanksgiving and praise and adoration be to Thee, O Christ. We glorify Thee and exalt Thy Name, Thou Savior of the world.

Here at Thy Cross, O Lord, let me find direction for my life. Humbly I dedicate to Thee my days. Teach me how they may best be used. Let my eyes be open to see the world's needs; make my ears keen to hear its groanings. Use my lips to speak words of peace and hope; make my hands Thy messengers to strengthen and to help.

I am troubled today, even as I offer this prayer. I see about me a world gone mad in an effort to preserve itself from enemies without. Dear Lord, why have we Christians failed so badly in witnessing to Thy power even in a world of hatred? Is it that our own faith is so weak and wavering? Is it that we have been reluctant to witness to Thy power? Or is it that we ourselves have come to depend on the power that is in arms and diplomacy? Whatever the reason may be, only Thou, Man of Sorrows, can show where we have fallen short. Let this season at Thy Cross give us the motive to glorify Thee as the One who alone can heal the ills of the world. Amen.

† The Blood of Jesus His Son Cleanses Us From All Sins †

A Christian Affirmation

We believe--

1. That God created one human family and that all men everywhere, whatever their color, culture, class, or caste, are inseparably related and bound together as members of that one human family.

2. That all men are created in the image of God and are equal in status before Him.

3. That Jesus Christ, Himself the God-man, who was born, lived, died, and rose again, lives now as the Savior and Lord of all men everywhere, whatever their color, culture, class, or caste.

4. That all men are by nature selfish and in rebellion against God; and that only through God's reconciling grace can they be set free from the dominion of sin to live as one in Christ.

5. That Jesus Christ came to bring salvation to all men; and that therefore it is the obligation of the Church everywhere to communicate the Gospel without any discrimination or distinction.

6. That since the Church is created by the Holy Spirit, the decisive factor in its policies and practices is not the will of men as conditioned by social, economic, or cultural patterns but rather the eternal will of God as revealed in Christ Jesus.

7. That through the Gospel the Holy Spirit establishes the fellowship of believers and to that fellowship calls all men; and that to exclude from worship or membership in the local congregation any person on the basis of color, culture, class, or caste is to sin against God and man.

8. That Christians ought exercise their social responsibility by acting in their own communities to remove whatever injustices exist and to insure for all persons, without discrimination, just and equal opportunities, especially in housing, employment, education, and access to social welfare services.

Adopted at the 40th Annual Meeting of the National Lutheran Council, 1958.

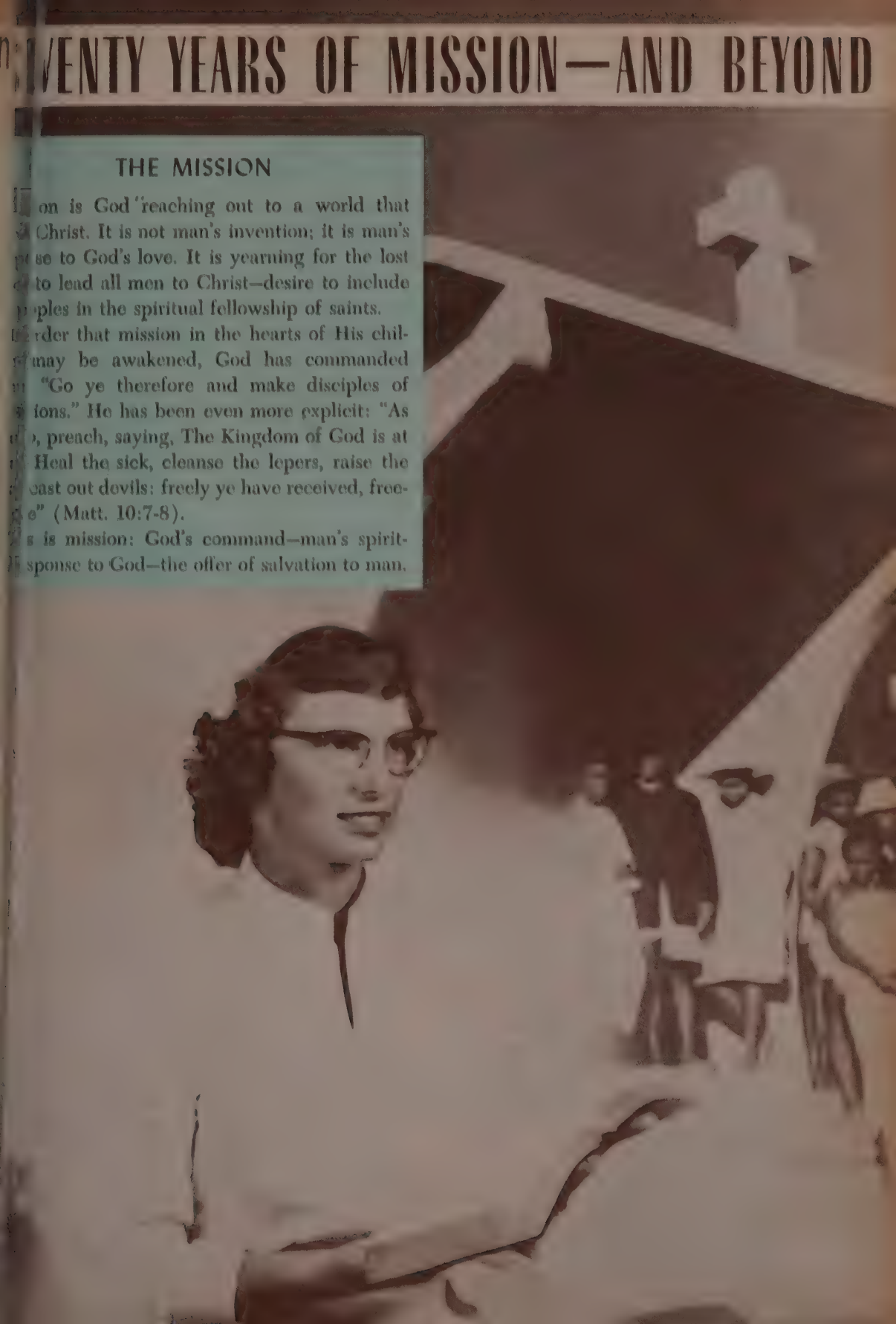
WENTY YEARS OF MISSION—AND BEYOND

THE MISSION

on is God reaching out to a world that Christ. It is not man's invention; it is man's se to God's love. It is yearning for the lost to lead all men to Christ—desire to include ples in the spiritual fellowship of saints.

rder that mission in the hearts of His chil- may be awakened, God has commanded "Go ye therefore and make disciples of ions." He has been even more explicit: "As , preach, saying, The Kingdom of God is at Heal the sick, cleanse the lepers, raise the ast out devils: freely ye have received, free- e" (Matt. 10:7-8).

s is mission: God's command—man's spirit- sponse to God—the offer of salvation to man.

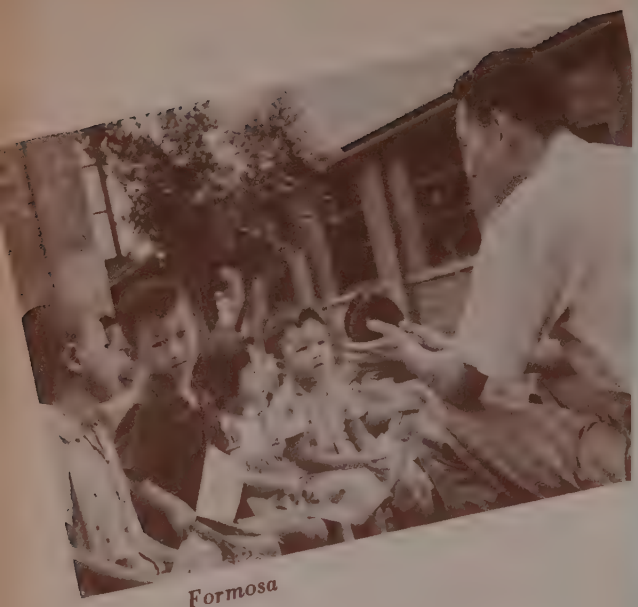


SEVENTY YEARS

Our Church has faced the call to world miss since its inception. For seventy years it has d something about it. Missions have been establis in Madagascar, China, South Africa, Colombia, pan, Hongkong, Formosa, and the Sudan (Fre Cameroun and Equatorial Africa). Through theran World Action we have shared in work other countries as well.

Our missions have carried on through war peace in days of prosperity and depression—so times adequately staffed, sometimes woefully derstaffed. The response has varied with times individuals, but the work has never ceased.

Our missions include only a fraction of unevangelized world. Therefore we cannot li our responsibility geographically to certain des nated areas. There is always the gnawing c sciousness of other large areas where human has not the true knowledge of God's saving gra in Christ. Therefore our Church has continu to grow through seventy years—horizons alwa expanding.



Formosa

Colombia

Japan

Hong Kong

Sudan

A lovely child of Brazil

Recife

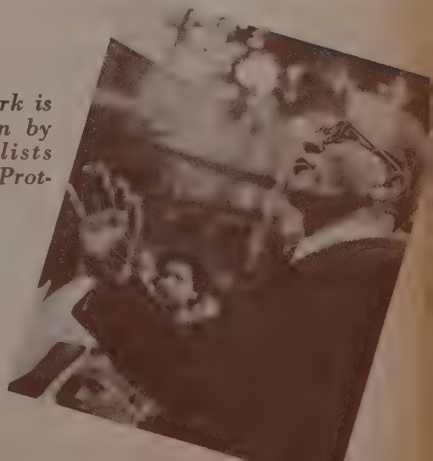
BEYOND

While we were celebrating the Seventieth Anniversary of our missions in 1957, plans were being formulated for another advance—into Brazil. How could we celebrate our anniversary better than by reaching out further? Young men had volunteered to go. The Women's Missionary Federation of our Church stood ready to support the venture. Others stepped forward to pledge help. The Church's official approval at the 1956 convention was further endorsed by the Church Council and the Board of Trustees. The Board of Foreign Missions, after making investigations and surveys, decided to begin work in Brazil in 1958.

The duties of the board are partly "to press upon the Church the challenge to foreign mission work." Mission is essentially an outreach—a sending of men with the Gospel into unevangelized areas. So we continue to carry out the work on our present mission fields. But we also pray that God will give us eyes that can see other places of need, and hands ready to respond. God will give us faith and strength to press on.

Market place in Belem

A cross-section of Brazilians of today includes Germans, Scandinavians, and Japanese.



Much of the work is being carried on by native evangelists trained by the Protestant missions.

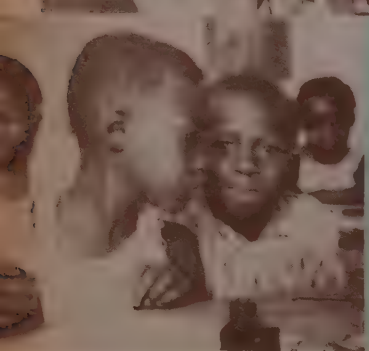
OUR PARTICIPATION

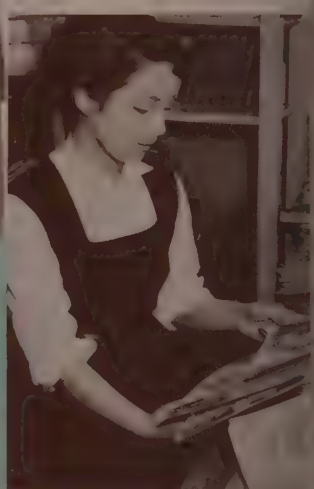
If you were faced with the question, "How much will you give a year to this work of God called World Mission," what would you answer? The answer as shown in Budget receipts of our Church in the past is $1.00 average per person. That is about eight cents a month—two cents a week. This is "our participation" in this great program which God has given us to carry out.

Can or will our participation eventually b measured by the bold phrase used by Paul, "Wor ing together with Him"? (I Cor. 6:1). In the mi sion of the Church we are working together wit Christ. He has placed us on this earth to comple His task of making His salvation known to all th world. Do we measure up?

This is *our* task!

Mission work today includes many ways of helping people to help themselves. At right, Dr. Ralph Bolstad of Madagascar gives medical training to two Malagasy students. Directly below, a Chinese pastor is ordained. Below left, two young students in a mission school, and below right, a young Japanese student.





BOARD OF FOREIGN MISSIONS
THE EVANGELICAL LUTHERAN CHURCH
422 South 5th Street, Minneapolis 15, Minnesota

BOOKS *in Review...*

standing Japan

OURNEY INTO MISSION. Philip Williams, Friendship Press, 177 pages, $1.25.

joys arose out of an ever deepening ip with Japanese Christians; the fears sense that, both as Christians and as , we Americans are not sufficiently of our relationships in Asia." These d fears grip the heart of the author as s back on five years as a missionary n.

would you like to travel with him, is experiences, his opportunities, heart- problems, and joys as he relates these ry form?

little book is instructive and gives a insight into missions not only for missionaries and pastors, but for all ense our opportunity and responsibility a country once our enemy, but now lly.

JOHN M. HOMERSTAD
Missionary to Japan

citous Sister

A BROTHER BELOVED. Francena Arnold, Moody Press, 253 pages, $2.95.

is is the old story of a too solicitous trying to be Mother, Father and Or- er for her orphan brother, seeking to him into a career for which he is not . The brother acts like a psychopathic in order to escape this effort to control ife.

here is a weak effort to show how prayer esolve all problems; the weakness stems the fact that the faith is in the act of ng rather than in God.

JEANNE PEDERSON
Seattle, Wash.

uthern Self-Analysis

NEITHER BLACK NOR WHITE. Wilma Dykeman and James Stokely, Rinehart, 371 pages, $5.00.

This book is one of the very few publica- that gives honest praise and constructive icism of the feelings on segregation that running high from Charleston to Houston. Travelling incognito to the deep South, from all-town square on a sleepy Sunday after- on to high school principals' offices to the awling factory in Galveston, this husband- fe team, both Southerners, recorded in detail hundreds of pointed answers to their touchy questions. Because of the geographic strength of the ELC, it would be very illuminating for many to take this arm chair trip through a part of our country full of traditions that most of us have not fully understood.

The authors candidly give the positions taken by the press, clergy, public school officials, university leaders, politicians, and citizenry, with no punches withheld. Southerners are caught in a powerful drama of transition that they feel they can handle themselves. The authors do not attempt, more than a casual sentence or two, to offer constructive solutions. But they do point up errors residents both north and south of the Mason-Dixon have made and how those errors in judgment and opinions are now being expressed.

Some of the chapter headings give indication of the subject matter—"The Dawn Comes Up Like Thunder," "Black Earth and White Cotton," "Sugar and Spice and Plenty of Backbone," and "The Blue, the Grey and the Khaki." The book will give you the deep-felt attitudes and opinions of your brothers in the South and widen your outlook on the moral, political, and social implications of the decision given in Washington on May 17, 1954.

CURTIS JORSTAD
Arlington, Texas

On Water, Air, and Food

THE FIGHT FOR FOOD, $3.00, 206 pp.; OUR ASTONISHING ATMOSPHERE, $3.00, 197 pp.; THE WORLD OF WATER, $3.00, 190 pp. All by J. Gordon Cook, The Dial Press.

Chemistry and physics—the creature examining the Creation—have turned the world upside down the last few months in international politics. Unfortunately, sputniks seem to stampede all the common and scientific sense out of us.

These three books by a British scientist explain in everyday English the wonders of the intensely alive universe. Intensely fascinating, and yet scientifically objective, Dr. Cook tells us about what we eat and why. *The Fight for Food* touches on everything from fungi, beer and synthetic foods to hybrid plants and animals. Farmers and housewives will find this discussion down to earth and very helpful in understanding the relation of creation to science.

Our Astonishing Atmosphere takes us to the content, activity, and possibilities of the atmosphere, stratosphere, etc. What is thunder? What about "poisoned air"? Such questions are simply and intelligently answered.

The World of Water has such chapter headings as "Dental Treatment through the Tap (Faucet)," "Plants in a World of Plenty," "A Jungle Beneath the Waves," "Fresh Water From the Sea." As I listened to the reverent conversation of this scientist, the world seemed much more kind, fascinating, alive, and full of adventure. However, man, the glory of creation, appears dreadfully needful of God's redeeming power to make him a responsible creature in a creation he only partly understands.

J. ELMO AGRIMSON
Tioga, N. Dak.

A Trip to Norway

NORWAY, HOME OF THE NORSEMEN. Harlan Major, David Mackay Co., 189 pp. $4.50.

If you have wondered, as this reviewer has, at the enthusiasm of those who have visited Norway, you will understand it better after reading Harlan Major's book, "Norway."

As you travel with the author and his wife by air, bus, train, ferry, and on foot throughout one of the most picturesque countries of the world, and as he describes for you the culture of the people, their arts, crafts, sports, and superb scenery, you will be amazed at the author's genuine understanding of Norway and its people.

Three factors determine the general plan for a trip to Norway: "available time, energy, and money." It is Mr. Major's experience that "of the first two, the more one has the better," as the true enjoyment of this scenic land is not limited to those with "bulging pockets of greenbacks." You may join scores of Norwegians who love the outdoors, appreciate what nature has for them, and revel in it on foot.

This descriptive travel book would prove invaluable to anyone planning a trip to Norway, as well as to the person wishing to enjoy an "armchair visit."

MRS. OLAF STORAASLI
Saskatoon, Sask.

For the Family Altar

J. R. Hestene

Toward the Fourth Sunday in Lent — **Nehemiah—God's Patri**

The Lesson: Exodus 16:11-18 • The Gospel: John 6:52-65

Monday, March 10
HIS BURDEN

Read Nehemiah 1:1-4

When I heard these words I sat down and wept . . . and I continued fasting and praying before the God of heaven.

Nehemiah was not a priest, but he had the heart of one. He was concerned about the people back in Jerusalem. He was a cup-bearer in the court of the Persian king. Whatever that position meant, at least it was a good one, and was enough to keep a worldly man happy. But Nehemiah was not that sort of man. The fact that the walls of Jerusalem were destroyed, and the people of the city were not prospering in any sense, filled him with sadness. This was his burden.

How well I know, Heavenly Father, that the real me, the deepest part of me, insists on rearing the ugly head of selfishness. How easy it is for me to watch out for my needs, to be satisfied when my wants are provided for. But how can I forget those who have need? How can I eat daily bread without remembering the hungry ones? How can I know of Christ without longing to share Him with the lost?

Tuesday, March 11
THE DEPENDER

Read Nehemiah 2:20

"The God of heaven will make us prosper, and we his servants will arise and build."

This was the firm conviction of Nehemiah. He was dead sure of the trustworthiness of God. Sanballat and Tobiah, two critics of the cause, were on hand to say it could not be done. Nehemiah, they were saying, was a dreamer. He was setting out on a foolish project. So they made fun of it. At this stage some people would have dropped their hands and agreed. They would have dismissed the whole idea. But not Nehemiah. He knew he had a Partner. He depended upon God.

When I view the challenges of life, O God, help me to view them through the clear eyes of faith. Then I shall know that the true challenges of life are never easy; but I shall also know that they are not impossible, for I have Thee. Send me to the school of prayer. When I have learned to use this power, then I have found the key to doing the works you have assigned to me.

Wednesday, March 12
WISE CUNNING

Read Nehemiah 4:13-20

Those who carried burdens were la in such a way that each one with hand labored on the work and with other held a weapon.

Nehemiah was far from helpless. was a resourceful man. This in no w made him a godless man; rather he wa better man for God because he was a to outsmart the enemy. Christians expected to use their heads. They hav perfect right to be cunning in its hi est sense. The true cunning of Nehem was that he was ready for the enemy all times. He knew that the minute devotion was given to the building the walls, the cause would be lost. knew the importance of being ready the enemy at all times.

Help me to understand, dear Fath that once my soul is saved, the st is not over. Remind me that my s can be lost again. Arm me with the sp of a good conscience that the Ad sary can be checked before the damage done.

✚

Thursday, March 13
DILIGENCE

Read Nehemiah 4:21-23

So neither I nor my brethren nor my servants nor the men of the guard . . . none of us took off our clothes; each kept his weapon in his hand.

Nehemiah must have been a real inspiration to those he was leading in the important work of rebuilding the walls. As the leader, he was not sitting in an easy chair giving the directions. He asked no more of others than he was willing to to do himself. He worked with the rest of them.

Also noteworthy is the perseverance he showed. With his eye on the goal he continued until it was done. Night and day, always on the alert, sacrificing and enduring hardship, he stuck to the work. Diligence has a place in the service of God, whether the work is small or great.

I remember, dear Jesus, the words of Thy Apostle Paul, when he speaks of the human characteristic of starting strong, and then soon losing heart and quitting. Let not that charge be held against me! If I have promised to follow Thee, then let me follow even unto the end.

✚

Friday, March 14
COURAGEOUS

Read Nehemiah 6:10-11

"Should such a man as I flee? And what man such as I could go into the temple and live?"

Yes, indeed, they were after Nehemiah, and the intention was to kill him. So here was the well meant invitation of a friend. Get into the temple and close the doors. They can't get hold of you here! To which Nehemiah said a polite no thank you. He was no coward; he was not running from anyone. His statement "What man such as I could go into the temple to live," is not a reflection on the temple, but a testimony to the fact that in so doing he would be a coward. In Christ's cause there is no room for cowards.

What a simple out it is to run away from life, O Lord. Run from responsibility, from cares, from worries; yes, even from Thee. Stop me in my cowardice, and turn me toward life and fill me with the courage I need to face it, and to conquer it with Thee. Running away is no out. Courageous living may be had with Thee.

✚

Saturday, March 15
THE BUILDER

Read Nehemiah 13:30-31

Thus I cleansed them from everyth foreign, and I established the duties the priests and Levites, each in his wo

Nehemiah had a companion in the building of Jerusalem, whose name Ezra. While Nehemiah was more devo to engineering—the rebuilding of the w of the city and other works, he was from indifferent to the rebuilding of faith of the people and the true wors of God. After his return to Jerusalem the second time, from Persia, he car out several reforms among the people, t supporting Ezra in his work. He had eyes open to all needs.

We thank Thee, God, that the gi leaders of men have been men who h been led by Thee. That the visions t see are not selfish, but that they are the children of men. They are the build the true builders of the world.

I pray Thee to build my life in s a fashion that all my mind and h and spirit shall be consecrated to Th This I ask in Thy Name. Amen.

C Urges Help for Hungarian Refugees

slative action which would the status of Hungarian refu- om that of parolees to aliens l for permanent residence has lled for by the National Lu- Council.

ers of the eight Churches partici- n the cooperative agency unani- adopted a resolution asking for age "at the earliest possible mo- at the concluding session of the annual meeting.

resolution points out that "am- e has now elapsed since their ion to permit proper security ng" and that the insecurity of resent parolee status "results in fied and undue hardship."

ough Lutheran Refugee Service, LC has aided in the resettlement United States of upwards of efugees of the Hungarian revolu- f October, 1956.

Becomes Bishop

n James A. Pike of the Cathedral John the Divine in New York aid he was "honored to be called" ill "accept the election" as Bishop utor of the Protestant Episcopal se of California.

was elected over seven other nees at the diocese's 108th annual ation in San Francisco. As co- or he will become bishop of the se on Dec. 28 when Bishop Karl gan Block reaches the compulsory ement age of 72.

e future bishop of California is tranger to that state. He was d in Los Angeles, although born klahoma City, Okla., and educated e University of Santa Clara and University of California in Los eles.

ean Pike was brought up as a nan Catholic, studied law, and re- ed a law degree from the Univer- sity of Southern California in 1934. Later he was admitted to the bar in that state. At the age of 25 he was practicing law in Washington, D.C., and was one of the youngest lawyers ever admitted to the bar of the Supreme Court.

After his marriage, the future minister and his wife joined the Episcopal Church and were married again within its rites. He studied for the ministry and was ordained in 1946. After teaching at General Theological Seminary for one year, the new pastor became rector of Christ Church in Poughkeepsie, N. Y.

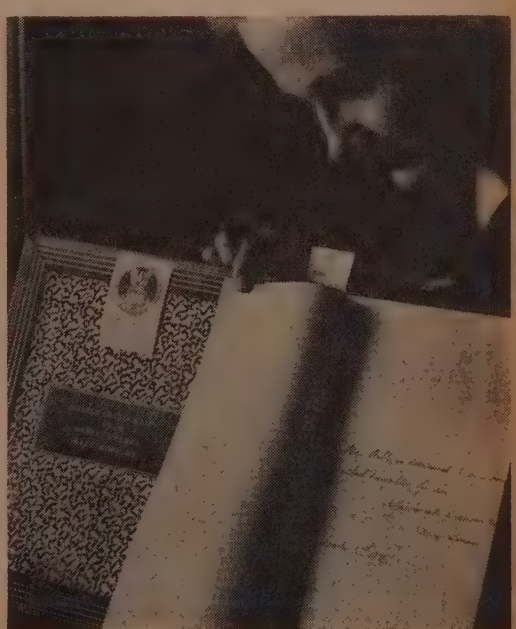
From 1949-52 Dean Pike was chaplain and head of the department of religion at Columbia University, New York, where he is still a professor of religion and law. In Feb., 1952, he became dean of St. John's Cathedral. He is the author of a number of inspirational books and articles and conducts a weekly television program.

Retired Ministers Helped

A bill to provide that a retired minister need not count the rental value of his parsonage as income when determining the amount of his earnings has been introduced in Congress by Rep. Robert P. Griffin (R.-Mich.).

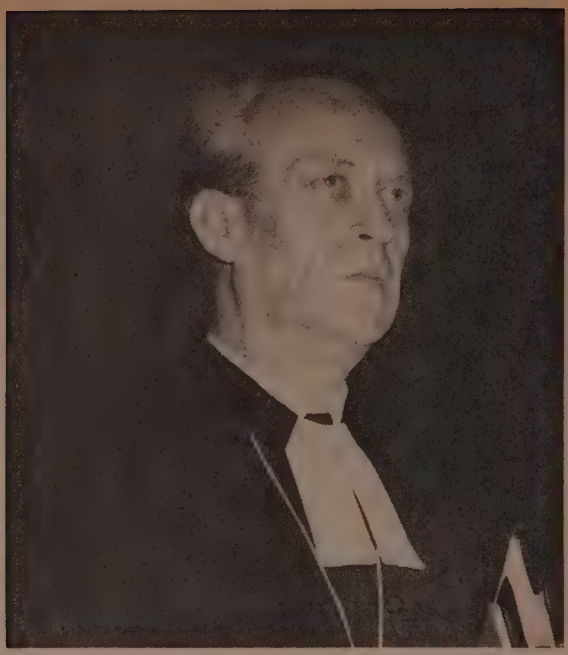
Mr. Griffin said the bill is designed to remedy a situation which has arisen as a result of an amendment to the Social Security Act adopted by Congress in 1957. He said the amendment threatens benefits for clergymen who continue to receive parsonages rent-free after their retirement.

Sponsored by Sen. Robert S. Kerr (D.-Okla.), the amendment permits ministers to count the rental value of a parsonage as "earned income" for Social Security purposes, even though it is tax free. It was designed to aid ministers in small rural parishes whose potential Social Security benefits would be reduced because their cash income is less than $4,200 a year.



LINCOLN BIBLE FOR LIBRARY—This 1854 Bible owned by Abraham Lincoln was donated to the Library of Congress on Feb. 12 by the famous president's great-grandson, Lincoln Isham of Dorset, Vt.

—RNS Photo



Bishop Lajos Ordass

Church-State Tension Continues in Hungary

Three opinions expressed this month reveal that the state-church tension in Hungary has not lessened. The first statement was made by Janos Horvath, head of the State Office for Church Affairs in Hungary, in answer to a letter from a group of top Scandinavian Lutheran leaders who voiced their concern.

Mr. Horvath's letter blamed the deterioration of relations between the Budapest government and the Hungarian Church on "certain leaders" who had failed to "conform" to the agreement signed between the Church and the government.

However, he failed to make any specific mention of Dr. Lajos Ordass, who was recently forced to resign his position as Presiding Bishop, reportedly because of his reluctance to give complete support to government policies. Dr. Ordass has been replaced by Bishop Lajos Veto, one of five or six leaders ousted by representatives of the Lutheran congregations after the October, 1956, revolt because of their records as collaborators with the Communists.

"I would like to state," Mr. Horvath wrote, "that during the last few months relations between the State and certain leaders of the Lutheran Church had, in fact, deteriorated temporarily. This was due to the fact that certain leaders of the Lutheran Church, while proclaiming in words the agreement between the State and the Church and the ecclesiastical laws, had failed to conform to them in practice.

"These leaders had finally reached a point where they became opposed to the Church herself, to the majority of the pastors and the mass of believers. Thus the deterioration in relations was mainly between the Church and these leaders. During the last few weeks, the situation has considerably improved and become normalized."

Mr. Horvath said the improved situation was evidenced by the fact that the State has given a special grant to supplement the regular subsidies allotted to the Lutheran pastors.

A "Worker" Speaks

Meanwhile a leader of the Hungarian Workers (Communist) party served notice in Budapest that the has no intention of relaxing its wa religion.

Karoly Kiss, secretary of the pa central committee, said the governm has pledged itself to a policy of religious freedom."

However, he noted, "some peop Hungary have been confused Church-State agreements into thin that the Communists have given their ideological struggle."

"This confusion must be cleared immediately," he said. "The stru must continue."

Mr. Kiss' remarks were contained a long lecture broadcast by the B pest Radio.

WCC Leader Concerned

Dr. Visser t' Hooft, general secre of the World Council of Churches porting at a meeting of the coun 12-man executive committee, poi out that the situation of the Protes churches in Eastern Europe is "ge more and more difficult."

He cited the case of the Hunga Lutheran Church which he said i ing subjected to increasing pressu the hands of the Communist gov ment. He stressed especially the that Dr. Lajos Ordass, a one-time m ber of the World Council's Ce Committee, had been forced to re

Meanwhile, Dr. Visser 't Hooft the situation of the churches in Germany has become "very discou ing."

He cited recent refusals of the S Zone authorities to grant visa churchmen planning to attend mee abroad. He said a scheduled mee of Scandinavian and German chu men in Sweden had to be called when East German clergymen unable to get visas.

Earlier Dr. Gerhard Brennecke rector of the Berlin Missionary Soc was denied a travel permit to at the Assembly of the International sionary Council at Achimoto, Gh

Dr. Visser 't Hooft described co tions in the East European coun as "the most difficult problem of last few months." Nevertheless added, "it is of the greatest import to maintain relations with the chur of Eastern Europe."

at Lourdes

than 60,000 pilgrims, among at numbers of prelates, priests, s, gathered in Lourdes, France formal opening of the jubilee rking the centenary of the most famous Marian shrine.

opening was solemnized at a Pontifical High Mass cele- by Pierre Cardinal Gerlier, hop of Lyons and Primate of n the basilica atop the grotto the Blessed Virgin is said to peared 18 times in 1858.

ughout the previous day and while other pilgrims kept a noc- watch of prayer, pilgrims poured e Marian city. The basilica was ated all night, and as its silhou- peared on the horizon the train- f pilgrims started to sing the ficat—the great canticle uttered Virgin after she was greeted by usin Elizabeth on the occasion Visitation.

ong the pilgrims were ten little who, only two days before, had o idea that they were going to art in the centenary celebrations. the previous Sunday night, a tant on a radio program revealed er dream was to send ten little to Lourdes. She won. Immediately rs Catholique, French Catholic re organization, went to work to the winner's dream come true. osen to be sent to Lourdes in y coaches were two blind girls, polio victims, two orphans, two les and two twelve-year-olds who been taking the place at home eir dead mothers. All came wear- lothes exactly like those of Berna- Soubirous.

thern Editor on Race

Southern editor told the annual rchmen's Washington D.C. Semi- that more progress is being made he personal level in race relations he South than is being made by e of federal laws and court orders. odding Carter, editor of the Green- , Miss., *Delta Democrat-Times*, ac- wledged that the South needed dding" — particularly to its con- nce—to keep moving forward in l justice. But he warned that a true solution to differences can come only as the cultural and economic gap between the white and Negro races is narrowed.

The Pulitzer Prize-winning editor addressed a public meeting of the seminar which was co-sponsored by the Commission on Community Life of the National Capital Council of Churches.

It was the first meeting the annual Protestant-sponsored seminar has held that was open to the public. All its other sessions have been "off the record."

More than 300 Protestant ministers, laymen, and laywomen from 36 states attended the three-day seminar and heard public officials discuss problems confronting the nation. Subjects ranged from agricultural prices to international law for control of the use of outer space.

$2 Million for Centers

A two million dollar student center program was approved by the National Lutheran Council at its 40th annual meeting this month. This program, which is scheduled for 1961 to 1965, is the third the council has approved in 10 years.

Of the latest two million dollar program approved by the council, $1,200,000 is to be provided by the NLC's member bodies and the remainder by the churches in the territories where projects are scheduled. The first two programs were conducted in a similar way.

Pre-Marital Counseling for Older Couples

Churches need to pay closer attention to counseling for second and middle-age marriages, a family life expert said in Omaha, Neb.

Dr. Richard E. Lentz of Indianapolis told delegates to the annual Christian education meeting of the National Council of Churches that one third of all marriages are by persons who have been married before.

"It just isn't true" that marriage counseling merely involves "blushing young people," he said.

"The urgency of such help," said Dr. Lentz, national director of family life for the Disciples of Christ (Christian Churches), "is indicated by the speed with which divorced persons remarry—a third within a year, half within two years."

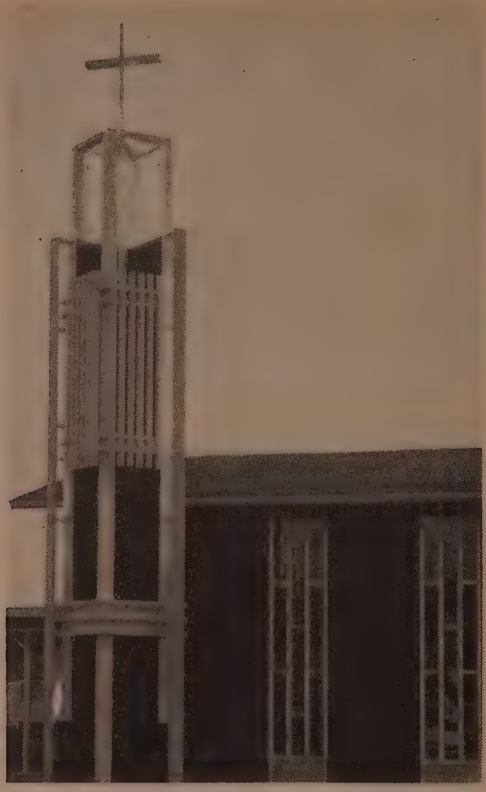
"A third of all men and a third of all women who marry have been married previously, and 96 per cent of these have former spouses still living," he said.

When these people seek counseling before marrying again, he said, such subjects as relations to former in-laws, handling of property, legal and moral considerations, and provision for children are of great importance to them.

"The thousands of elderly people who contract late-in-life 'companionate' marriages also is steadily increasing and is a factor with which churches must deal," Dr. Lentz said.

FIRST NEGRO PRESIDENT—Dr. Gardner C. Taylor, pastor of the Concord Baptist Church, Brooklyn, N. Y. (left), was elected president of the Protestant Council of the City of New York recently. He is shown accepting the gavel from Dr. Phillips P. Elliott, outgoing president. Dr. Taylor, 39, is the first Negro, the first Baptist, and the youngest minister to be named head of the council in its 14-year history.

—RNS Photo



Fortuna Lutheran Church

Found: a Mother

It was a desperate situation . . . there was an orphan without a home . . . in great need of a "mother"! This was no ordinary child, but a rapidly growing infant in need of a home where it might grow to maturity. The child? A congregation in the heart of the majestic redwood trees at Fortuna, California, served by the Rev. Ole Winter. The need? A building in which to worship.

For four years a "boarding house" had been used, a rented Seventh Day Adventist building. It had been quite adequate; in fact there had been talk of purchasing this church when the owners indicated they would sell. Through God's good guidance it was never purchased, and it was decided that the young congregation should attempt to build by itself. Why not? Had they not recently completed a $15,500 parsonage with their own hands?

A grant-in-aid from the Home Mission Department gave the people confidence, for this had helped purchase the needed materials to begin the work and would now help to pay the interest on any loan the congregation might make. But the problem now was to find the necessary financing.

The situation became even more desperate when it was learned that the rented quarters were sold to a new Episcopal congregation and the building now must be shared by three congregations. In Fortuna it was soon jokingly called the Adventist-Episcopal-Lutheran Church, and through some very fine cooperation . . . it worked! The Adventists used it on Saturday, the Episcopalians until 10:00 on Sunday and then Fortuna Lutheran congregation moved in. Because of this new development, the opening exercises for the Sunday school were now held in two drafty and crowded gara with classes in the church, in li rooms of the neighborhood, and in back seats of cars. A "mother" mus found!

An article appeared in a 1956 of the Lutheran Herald appealing a "mother." Many congregations approached and encouraged to spo the "child," but at that time they such large "families" they could adopt another. Finally the Rev. Arnold Thompsen, regional dire of the Home Mission Department, gested that a challenge be made to members of Our Savior's Luth Church in Osage, Iowa, Pastor V ter's home congregation. This l Iowa congregation had recently c pleted a half-million dollar struct

Operation Ole

This could well have been the of the matter, but at the sugges of the Home Mission Department, Rev. Luther Bervan, pastor of Osage church, began "Operation —a program to promote a bond i to the members of the church. thusiasm ran high, and the "Opera Ole" committee itself raised a siz portion of the needed money the night. One man borrowed $5,000 local bank for 1% more interest he would receive from his investr in Fortuna. "It will cost me ju few dollars a year to loan the con gation $5,000. That sounds like g stewardship to me," he said when q tioned about it. With this kind of l ership it took but two weeks to the needed $55,000. The "child" Fortuna will now retire these bo over a number of years, the inte to be paid from the $10,000 gran aid given to it by The Evange Lutheran Church.

The desperate cry was answered the money provided. Now in 1958 the first Sunday of the new year, Fortuna Lutheran congregation d cated its new unit and held its services. Dr. Gaylerd Falde, Califo district president, dedicated the bu ing and preached the dedicatory mon. On that day a total of 900 pe attended services in the newly c pleted structure.

ial Chapel Dedicated

ecently remodeled Marie Rig- morial Chapel has been dedi- the Bethesda Home for the a Chicago. The Rev. Arthur dsen was the speaker, and the ry rites were conducted by n Sigurd T. Sorenson of the Miss Rigstad served as matron home for more than a genera-

From Hawaii

impse of life and growth in the ung ELC congregations in Ha- being given in two programs of /R CHURCH radio series broad- WCAL, Northfield, Minn., and , Decorah, Iowa.

ing the recent visit of the Rev. nold Thompsen, regional home is director, a studio was set up Honolulu parsonage of Pastor rd Halvorson. In the informal sion recorded for the program vas broadcast on Feb. 28, Pastors psen and Halvorson were joined Rev. Stanley Gjervik to describe LC's growing island ministry. On roadcast for March 14, listeners ear of Hawaiian church life from ers of the congregations, as well sm the pastors.

you live in central or southern esota, northern Iowa, or adjacent of Wisconsin and South Dakota, in for "Voices From Hawaii" on ay, March 14; 10:00 A.M. on C (1240) and 10:15 A.M. on AL (770).

Per Cent at School

welve per cent of the confirmed bership (99) of Zion Church, eric, Wis. are currently enrolled olleges. Four of the 12 students this small rural congregation are ate colleges, and eight are at church tutions: three at Waldorf, two at Olaf, one at Augustana, one at cordia, and one at the Minneapolis eran Bible Institute. Two of the ge students are planning to enroll uther Seminary next fall to enter ministry. The Rev. L. L. Helstedt e pastor of Zion Church.

People

Percy E. Larson, for the past 7 years a farm implement dealer in Estherville, Ia., has begun his new duties as administrative assistant in the ELC's

Evangelism Office. A native of Lamoure, N. D., Mr. Larson is a 1938 graduate of Concordia College. He has been active in Sunday school, Luther League and Brotherhood work, serving as circuit Luther League president and circuit Brotherhood president. At present, he is a member of the Board of Trustees of Waldorf College.

The Rev. A. H. G. Gjerve has moved from his parish at Rosholt, S. Dak., to Granite Falls, Minn., where he serves Rock Valle and Hawk Creek Churches. A farewell reception for the former pastor, **the Rev. John Wilenius,** was held in the parish in January.

The Rev. Wallace O. Klandrud has been released from active duty in the air force chaplaincy and is now serving Mt. Carmel Church in San Luis Obispo, Calif. **The Rev. Glenn Midthun,** former Mt. Carmel pastor, is now serving as pastor of Canton Church, Canton, S. Dak.

The Rev. T. E. Moen, formerly of Madelia, Minn., is now serving as pastor of Englevale, Elliot, and West Fairview Churches in Englevale, N. Dak.

The Rev. Paul Roe has been released from active duty in the Air Force chaplaincy and is now serving as pastor of Calvary Church, Woodruff, Wis.

The Rev. C. T. Jenson was installed as chaplain of Clifton Lutheran Sunset Home, Clifton, Texas, this month by the Rev. Curtis E. Jorstad, president of the corporation. There are 85 residents in the home.

The Rev. David Preus has accepted the call to be pastor of University Lutheran Church of Hope in Minneapolis. He has been serving as campus pastor to Lutheran students at the University of Minnesota and will continue these duties until the end of the spring quarter.

The Rev. Norval R. Wigtil has moved from Beloit, Wis. to his new parish at Flandreau, S. Dak., where he serves Our Savior's and Clare Churches.

The Rev. Myron Hoff, formerly pastor of Trinity Church, Long Lake, Ingleside, Ill., was installed recently as pastor of St. Paul Church, Manitowoc, Wis.

The Rev. David Luttio has resigned as pastor of Bethany Church, Joice, Ia. to accept a position as teacher and director of public relations at Augustana Academy, Canton, S. Dak. He begins his new work March 1.

Miss Janet Myren was installed Feb. 9 as parish worker at Trinity Church, San Pedro, Calif., the Rev. Lester Hoffmann, pastor.

Miss Darlene Nelson, of Pierre, S. Dak., is the new parish worker on the staff of First Church, Duluth, Minn., the Rev. Ray Farness and the Rev. Merlin Seal, pastors. She is a graduate of Concordia College.

Leland C. Johnson, an ELC member, was recently installed as executive director of the Lutheran Service Society of Colorado. He was formerly employed as adoption supervisor of the Minnesota Lutheran Welfare Society.

The Rev. Robert Maland has resigned as pastor of the Bethany-Hauges parish of Windom, Minn. in order to accept a call from the board of foreign missions to the new field in Brazil.

The Rev. E. O. Urness has left his three congregation parish near Milnor, N. Dak. and is now serving the parish at Hogeland, Mont.

The Rev. Carl Grindberg has moved from Primghar, Ia. to Maskell, Neb. where he serves a three congregation parish.

Concordia Choir Travels to Europe Next Summer

The Concordia College Concert Choir, under the direction of Paul J. Christiansen, will leave June 4 for Europe to begin a 39-concert tour of Norway, Holland, Germany, and Austria.

The choir will sing a month of concerts in Norway before flying to the continent for the other appearances. They will take part in the Third Festival of the Austrian Choral Societies in Vienna on July 15.

Teaching Ambassador

An incident involving a light bulb, a struggling German school, and a St. Olaf College professor gave birth to a tradition at St. Olaf College that begins its second decade this week. The student who will carry on that tradition is Lee Mebust. After commencement this spring, he goes to teach at the Martin Luther Schule, Rimbach, Germany.

During the coming school year, the newly named Rimbach teacher will conduct classes in English and English literature. But this is only part of his schedule. Evenings he meets with German social organizations to give them a glimpse of life in America.

The light bulb incident dates back to 1947, when Dr. Howard Hong of the philosophy department was in Germany working with the Lutheran World Federation. In his contacts there he happened across a newly established church school that was struggling for survival.

The immediate need of the school was a light bulb, so that a second shift of afternoon students would not be hampered by darkness. Dr. Hong supplied that bulb. When he came back to this country he told the story of the light bulb to St. Olaf students and they voted to support a teaching ambassador to Germany.

This is a personal gesture of goodwill that has been supported each year by St. Olaf seniors. Applicants for the teaching ambassadorship are picked by a campus committee on the basis of scholarship, background in English, and sympathy with the ideals of a Christian school.

St. Olaf Microfilm Grant

The Rolvaag Memorial Library at St. Olaf College was one of 87 in the nation to receive a grant recently for adding resource material. The $400 American Library Association grant came from the United States Steel Foundation. It will be used, according to stipulation, to purchase microfilms of the New York Times.

Librarian Leigh Jordahl explained that for several years St. Olaf has been building up a library of microfilms. These are high priced, he added, so he has been limiting most of his purchases to the New York Times film.

The librarian added that through these microfilm copies of the Times, students at St. Olaf usually find their best reference material for class projects and term papers. The Times is recognized as one of the world's leading newspapers, and also is regarded as one of the nation's best informed publications on current events.

Of course, Mr. Jordahl explained, the library also subscribes to regular editions of the *New York Times,* but the critical need for storage space in a library prohibits filing these pap away.

If you were to save the Times just one year, Jordahl said, it wo accumulate to a stack eight feet hi

With microfilm, however, this to of paper can be reduced to a pair containers the size of shoe boxes.

Two Music Festivals

Two music festivals are being h on ELC college campuses.

At Augustana, Sioux Falls, S. Da 38 high school bands from three st participated this month in a Con Band festival sponsored by the colle The activities included individual a ensemble numbers, as well as seve selections by a massed band made of high school musicians recommend by their instructors for this partici tion. The college plans to make t an annual affair.

Luther College, Decorah, Iowa, getting ready for its ninth ann Dorian Instrumental Festival on Ma 6-7. On the program are four w known music educators and high sch instrumentalists from Iowa, Minnes and Wisconsin. The grand concert w feature a 225-piece Festival Band der the direction of Dr. Alvin Ed of Iowa State College.

COLLEGIATE POLAR BEAR—Temperatures were near zero at St. Olaf College as th freshmen sprayed an icy glaze on their skiing polar bear. The 15-foot creature is of many snow animals that St. Olaf students made for their Winter Sports Day in Febru

ists Meet

h school journalism institute held March 28 at Concordia Moorhead, Minn. under a joint ip of the college and the *Far-* and *Moorhead Daily News*. ns are being mailed to high in Minnesota, North Dakota, theastern South Dakota.

Academies

Rev. Alton Halverson of the Foreign Mission office and Mis- Theodore Homdrom of Japan e speakers at the annual Febru- sionary conference at Dakota y, Minot.

stana Academy, Canton, S. ecently won the annual Inter- Academy conference basketball nent held at the school. There t private schools in this athletic nce.

Churches

ton, Minn. Hope Church, the Paul Johnshoy, pastor, has voted rrow $20,000, to be loaned to Church, Silver Bay, Minn. un- sponsorship program. This loan nable Sychar Church to refinance 0,000 loan from the Home Mis- Extension Fund and make possi- e starting of a new congregation.

lahoma City, Okla. First services rince of Peace Church were held ebruary. The Sunday before, a l service was held at St. Paul's ch (ALC) transferring eight fami- o this new ELC mission congre- n. The Rev. Lawrence Mathre is r.

ten Island, N. Y. Our Saviour's egation, the Rev. Kent Knutson, r, laid the cornerstone of its new h on February 2. Dr. Alvin Rog- president of Luther Seminary, hed at morning worship services. Rev. R. O. Sigmund, pastor-emeri- f Our Saviour's, assisted with the rstone ceremony in the afternoon.

atford City, North Dakota—First ch burned the mortgage on its -year-old church recently, three ahead of the anticipated liquida- schedule. The $85,000 structure, replaced the church destroyed by n 1945, was dedicated in 1950. Plans are now being made for erecting an educational building. The congregation also voted to build a new parsonage this summer. The Rev. A. O. Grender is pastor.

Ostrander, Minn. — Three churches became one last month when the former Ostrander, Bloomfield, and Bennington Churches united to form Trinity Evangelical Lutheran Church. The Rev. Alton F. Larsen is pastor of the parish, which voted last fall to merge into one congregation.

Chicago, Ill. — Lake View Church, the Rev. Leonard Klippen, pastor, celebrated its 1l10th anniversary on February 2. The Rev. Myron Austinson, president of the Eastern District, was the speaker at morning worship. Lake View is the oldest Lutheran church in Chicago.

Oxnard, Calif.—The Church of Our Redeemer celebrated its 10th anniversary on February 2 with the founding pastor, the Rev. Walter Gravrock, as speaker. The Rev. Irwin Tweet is the present pastor.

Rockford, Ill.—The congregation of Good Shepherd Church worshipped together as a single unit in January for the first time since 1952. The service, held in the West High School auditorium, was the occasion of the 10th anniversary of the parish. The Rev. Clifford Swanson, former pastor, was the speaker. During its 10-year history the church has grown from 75 to 1,155 members. The Rev. Murley Severtson and the Rev. E. G. Burtness are pastors.

Decorah, Ia.—Decorah Church, the Rev. I. M. Gjellstad, pastor, voted at its annual meeting to build a new church. Construction will begin this summer.

Dresser, Wis.—The first stained glass window in St. Peter's Church was dedicated recently by the Rev. Vern Asleson, pastor. The window was given by the children of Mr. and Mrs. Sven Rognaas and dedicated to their memory. Mr. Rognaas was the last surviving charter member of the church, which was organized in 1889.

MOORHEAD SECOND UNIT—Shown is the youth-education unit of the Church of the Good Shepherd, Moorhead, Minn., dedicated recently by Dr. A. E. Hanson, president of the Northern Minnesota district. Cost of the new structure was $66,000. Organized four years ago with 280 members, the congregation today numbers 1,130. The Rev. Sanford D. Sorgen is pastor. The first unit of the church was dedicated in 1954.

MOJAVE DESERT CHURCH—Grace Church, Ridgecrest, Calif., was dedicated in January by Dr. Gaylerd Falde, president of the California district. The new unit includes a chapel seating 200, two offices, a kitchen, and Sunday school classrooms. The architect, David Harkness of Bakersfield, designed the building to meet the special needs of the area (note the air conditioning units on the roof). Grace, a Home Mission congregation established in 1956, serves the Ridgecrest-China Lake area of the Mojave Desert. Building was made possible by a sponsorship loan from Zion Church, Clear Lake, Ia. The Rev. Roger Veum is pastor.

Obituaries

Dr. Walther I. Brandt, professor of history at City College, New York City, since 1929 and a member of the Board of Education of The Evangelical Lutheran Church, died February 5 after a brief illness. He was 65 years old. Dr. Brandt was born January 2, 1893, in Brandt, S. Dak., son of the Rev. and Mrs. R. O. Brandt, and later lived in McFarland, Wis. He graduated from Luther College, Decorah, Iowa in 1915, earned his Ph.D. from the University of Wisconsin in 1920. Before coming to New York, Dr. Brandt taught at Augustana College, Sioux Falls, S. Dak., Western Reserve University in Cleveland, Ohio, and at the University of Iowa. Funeral services were conducted at Zion Church, Brooklyn, N. Y. and also at Bethel Church, Madison, Wis. Dr. J. C. K. Preus, former director of Christian Education for the ELC and a brother-in-law of Dr. Brandt, participated in the Madison service. Dr. Brandt is survived by his wife, two daughters, and one son.

The Rev. Peder J. Luvaas died December 24 at his home in Kennewick, Wash., at the age of 70 years. Pastor Luvaas was born June 5, 1887, in Bradley, S. Dak. He was raised in Idaho. He attended the Spokane Academy and was graduated from St. Olaf College in 1912 and from the United Church Seminary in 1915. He served pastorates in Absarokee, Mont. (1915-18); Coeur d'Alene, Ida. (1918-29); Eugene, Ore. (1929-41); and Kennewick, Washington (1941-52). After his retirement he continued to live in Kennewick. Survivors include his wife, four sons, and five daughters.

Carl Abrahamson, associate professor emeritus of music at St. Olaf College, died of a heart attack in Northfield, Minn. on December 29 at the age of 73 years. Professor Abrahamson retired from active classroom duties in 1952 after 20 years of teaching piano and organ at St. Olaf. Previously he taught at Red Wing Seminary, Red Wing, Minn., an institution of the former Hauge synod that was closed in 1932. He was a native of Chicago and graduated in 1908 from the Chicago Conservatory of Music. He began his music teaching career at Jewell Lutheran College, Jewell, Ia. in 1910.

Mrs. C. K. Malmin, house mother at Pacific Lutheran College died Feb. 9 in Tacoma, Wash. at the age of 64 years. She was born Christine Skillingstad in Windom, Minn. In 1917 she was married to the Rev. C. K. Malmin. From 1917-21 they served the mission at Igloo, Alaska and later parishes in Heron Lake, Minn.; Ketchikan, Alaska; Florence, S. Dak.; Raymond, Wash. and Pigeon Falls and Colfax, Wis. Pastor and Mrs. Malmin have been house parents for the Old Main men's dormitory since September 1956. Funeral services were conducted at Trinity Church, Parkland, Wash. and later at United Church, Pigeon Falls, Wis. Survivors include her husband, one and two daughters.

Deaconess Laura Petersen, a for Madagascar missionary, died in cago, Ill. January 12 at the age o years. She was born January 24, in Norway. She came to the Un States in 1906. She attended Moorh State Teachers College and ta school several years. Later she training at the Chicago Lutheran H coness Home and Hospital and Minneapolis LBI for service on foreign mission field. She left for Ma gascar in 1921. During her years on mission field, Sister Laura served nurse and parish missionary at sev stations. She also served on the guage committee of the mission translated many hymns for publica in Malagasy. She returned to the U ed States in 1955 for a furlough because of ill health was unable resume her work in Madagascar. F eral services were held at the Deacon Home Chapel as well as the Kirk Church in Perley, Minn. Survivors clude one sister and two brothers.

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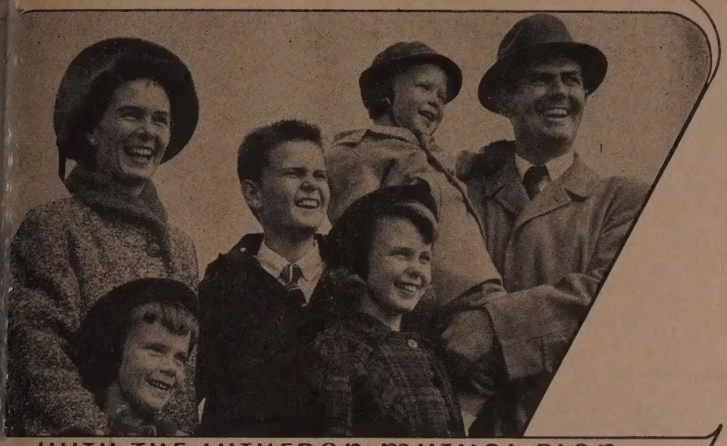

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Changes of Address for ELC Pastors

L. Bentson, 1780 Stromberg Ave., Ar Calif., 1-1-58

Wm. Carlson, 844 N. Robinson St., Los les 26, Calif., 1-22-58

chard L. Combs, Hqs. CC "B" 3rd Armd APO 39, New York, N. Y., 1-22-58

C. Grevstad, Rte. 1, Seneca, Ill., 2-5-58

thur N. Grorud, Hingham, Mont., 2-24-

lf Hanson, Spring Grove, Minn., 2-17-58

af Holen, Gruver Rt. Texhoma, Tex., -58

Einar Jorgenson, Ossian, Ia., 2-23-58

J. Obert Jorgenson, Rio, Wis., 2-1-58

Alfred H. Langhough, Office of Chaplain, Fort Eustis, Va., 1-30-58

Orlin E. Ness, Drayton, N. D., 2-10-58

Eldon C. Person, 803 Main St., East Jordan, Michigan, 2-15-58

Roland A. Saethre, Oklee, Minn., 2-15-58

H. C. Satre, 2003 18 Ave. N. W. Calgary, Alberta, Canada, 2-16-58

Harvey Sigurdson, 2953 Balfore, Riverside, Calif., 1-6-58.

O. L. Vold, Harmony, Minn., 1-27-58

Gerald C. White, Luther Seminary, St. Paul, Minn., 2-14-58

Thomas O. Williamsen, USAG-SAS, Ulm Sta. APO 35, New York, N. Y., 1-30-58

E. W. Wilson, 6876 17th St. No. St. Petersburg, Fla., 2-1-58

Ole Winter, 2132 Smith Lane, Fortuna, Calif., 1-15-58

Evangelists Schedules—March

ALLEN V. LEE:

9-13 Paynesville, Minn.
Carl Hansøn, Pastor

23-27 Britton, S. Dak.
Carrol M. Bagaason, Pastor

30-April 3 Pembina, N. Dak.
Gerhard H. Bretheim, Pastor

T. W. TYSDAL:

2-6 Kasson, Minn.
Osmund Stensland, Pastor

9-13 Irene, S. Dak.
I. J. Lovseth, Pastor

16-20 Elroy, Wis.
Paul Sanders, Pastor

30-April 3 Osnabrock, N. Dak.
Vacant

H. O. EGERTSON:

2-6 Phoenix, Ariz.
Elmer Laursen, Pastor

9-13 Hemet, Calif.
Roy K. Malde, Pastor

16-21 Spokane, Wash.
M. O. Ensberg, Pastor

23-30 Canby, Ore.
Gordon M. Trygstad, Pastor

CARL OPSAHL:

2-6 Milbank, S. Dak.
C. O. Johnson, Pastor

9-13 Hitterdal, Minn.
Carl W. Holm, Pastor

16-20 Hanley Falls, Minn.
A. M. Hegre, Pastor

23-27 Yankton, S. Dak.
C. G. Lygre, Pastor

30-April 3 Rushford, Minn.
M. Eugene Foehringer, Pastor

OSCAR C. HANSON:
PREACHING MISSION—

30-April 2 Walker, Minn.
O. R. Swenson, Pastor

P-T-R Missions

9-13 Sioux City Circuit
Evangelism Staff Participating: Oscar C. Hanson, Conrad M. Thompson, and Oscar Engebretson.

16-20 Golden Gate Circuit
Evangelism Staff Participating: Oscar C. Hanson, Conrad M. Thompson, and Oscar Engebretson.

Announcements

Wanted—a copy of the Norwegian songbook, "Fredsbasunen." Published in Minneapolis about 50 years ago. Please write Mrs. Ruth F. Nybro, 15 Jones Place, Staten Island 10, N. Y.

Milaca Circuit WMF, Spring convention on April 29 at Trinity Church, Milaca, Minn.

Rocky Mountain National Park vacationers are invited to worship at Mount Calvary Lutheran Church in Estes Park, Colorado. For information regarding motel accommodations write the Rev. L. F. Klug, Box 843, Estes Park.

Needed by home mission congregation—5 to 10 used black choir robes. Please write

Mr. Lloyd Bansen, Fortuna Lutheran Church, Fortuna, Calif.

Home Mission congregation needs used pews. Please contact the Rev. Axel Anderson, Minnetonka Lutheran, Minnetonka Blvd. at Steele St., Wayzata, Minn.

Want Ad

For sale: Baldwin electric organ, church model, 2½ years old. Separate tone cabinet, 32 key pedal board. Best offer takes. Contact Mrs. Alice E. Stoen, 3701 West Sunrise Drive, Hopkins, Minn. Not a dealer.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200-acre dairy farm in Wis. for sale or rent. 50 mi. east of Twin Cities. 552-1A

160-acre farm, 30 mi. from St. Paul, near Hudson, Wis. 6 room house, hip roof barn, silo, etc. Near school. Easy down payment. Might take trade for house in Twin Cities or might rent. 552-2A

240-acre farm in Stevens Co., Minn. Good soil, good bldgs. 185 acres tillable. School and mail routes. REA, close to 3 towns. Lutheran community. 552-3A

Businesses

A resort on beautiful lake in N Minn. 50 acres land. ¾ mile to town and ELC church. School bus; sandy beach; 7 room house with office, dbl garage, 6 housekeeping cabins all equipped, ready for business. Price: $28,640 —1/3 down, bal. on terms. 552-4C

Well established hardware in WC Minn. town of 12,000 pop. Bldg 25x90 feet with apt above. Good volume, clean stock, modern fixtures, Lutheran community. Terms can be arranged. 552-5C

Desirable brick bldg with full basement and living qrtrs on 2nd floor. 24x50 feet. Located in business district and on corner lot. NW Wis. city. 552-6C

WANTED TO RENT

Widow desires room with kitchen privileges in a Lutheran home. Prefers downstairs and S. Mpls area. 552-7B

POSITIONS WANTED

College student 18 yrs old desires work in a Christian home doing light housework and taking care of children during summer months, in Twin Cities or Eau Claire area. 552-8D

Experienced youth director, age 32, married, 2 children, desires work in Christian education in Lutheran church. 552-9E

HELP WANTED

Christian college wants registered nurse with opportunity to study for bachelor's degree on an attractive assistantship. 552-10F

Elderly widow desires a companion to share her modern home in SW Minn. town. Some salary, no family, and work is light. 552-11F

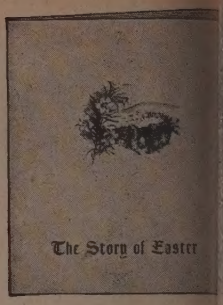
EASTER REMEMBRANCES

The Story of Easter

No. 1434

A lovely booklet to use as a special Easter gift or greeting card. Briefly, it tells of Jesus' days of teaching and preaching, and of His resurrection and ascension. Full-color illustrations accompany this retelling of the Easter Story. Size 6½x7½.

20c each; $2.20 a dozen



Luminous Easter Crosses

No. 3015—Molded in cream-white plastic with rich purple cord. Glows softly in the dark. 2½ inches high. In glassine envelope.

15c each; $1.65 a dozen

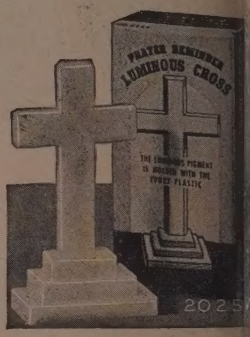
No. GD-2066—A white plastic cross on a small three-step base. Glows softly through the night. 4½ inches high. In box.

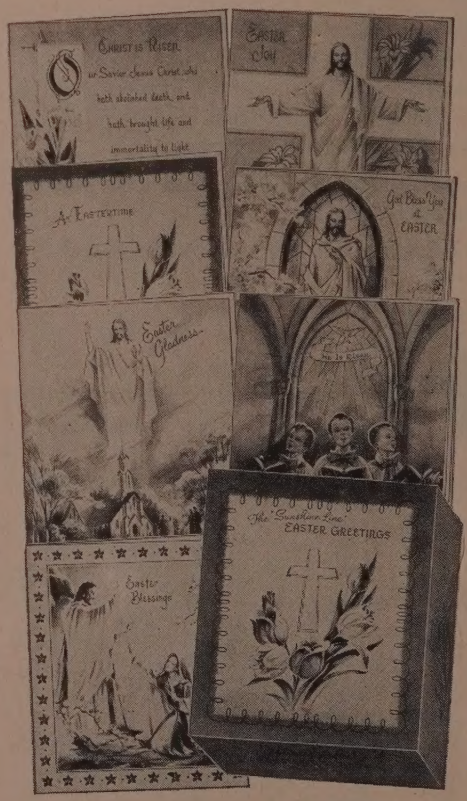
50c each; $5.50 a dozen

No. 2025—Child's Model (3 inches high).

35c each; $3.85 a dozen

No. 3015





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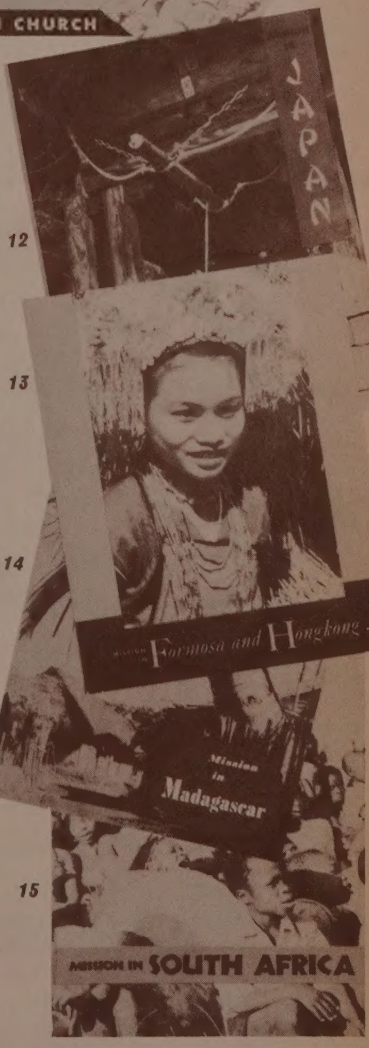

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